

# KNOW THYSELF

"A PHRENOLOGICAL MESSENGER."

The Official Organ of "The Universal Phrenological Society."

**PUBLISHED  
MONTHLY.**

EDITED BY IDA ELLIS.

—3333 JULY, 1892. 668—

**PRICE  
ONE PENNY.**

VOLUME I.

Entered at Stationer's Hall

NUMBER 11.

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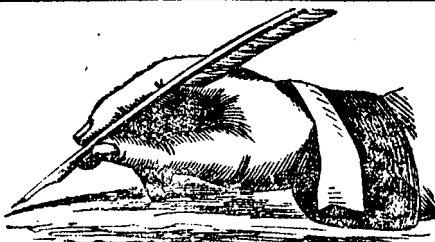
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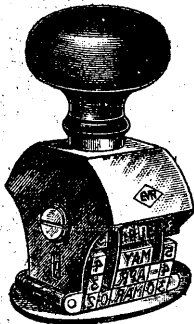
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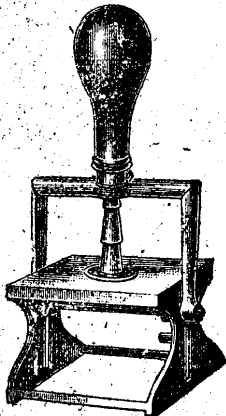


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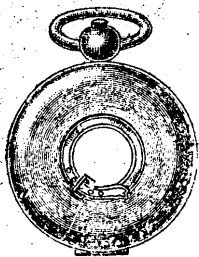


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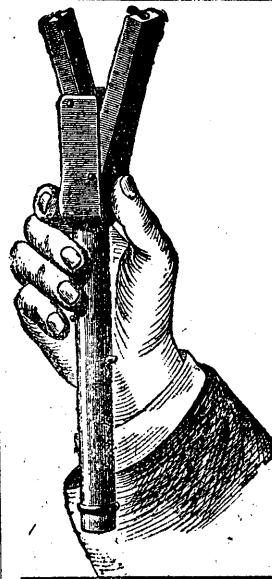
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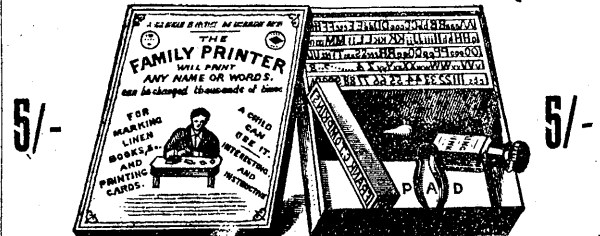
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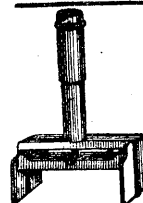
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VOL. I.

JULY, 1892.

No. 11.



## Life and Character Sketch of

A. CORFIELD, M. B. P. A., Dp. U. P. S., etc.,

By Albert Ellis, M.H.

**LIFE SKETCH.**—Professor Corfield was born in Newcastle on the 16th day of May, 1857, but at an early age removed with his parents to Bilston, where he received his education, such as it was, for he manifested such a strong aversion for school life that the kind dame who had him in charge visited his parents to inform them that it was no earthly use sending him to school as she could do him no good "or teach him anything," so at ten years of age he started work in the coal mine. Some time afterward the family removed to Bloxwich, and there Mr. Corfield senior, had the misfortune to lose his life in the pit, leaving little Alfred at thirteen years of age principal bread winner for a family of five. At fourteen years of age, two things happened to our subject, which altered materially his future prospects. First, he had a "handbook" on phrenology placed in his hands, which, though scarcely able to read, aroused his interest, and proved a valuable incentive to self-improvement. The second event was his conversion to God. He procured a self instructor and other works on the science of phrenology, and set himself in real earnest to comprehend the truths they contained. He has so far succeeded, and bids fair to be one of the most successful representatives of phrenology in England.

**DESCRIPTION.**—Mr. Corfield has brown hair, and blue eyes. He measures 33 inches round the chest, and is 5ft. 6in. in height.

**CHARACTER SKETCH.**—The Professor's head measures 22½ inches in circumference, and 13½ inches from root of nose to occipital spinalis. He possesses the Motive-Mental Temperament, with the Vital in the minority. He has strong bones and muscles, consequently he has good

## JULY

in the  
Phrenological World.

1	Fr	
2	S	
3	S	
4	M	
5	Tu	
6	W	Edin. P.M. acquired Crania
7	Th	and Casts belonging to
8	Fr	Dr. Spurzheim, 1870.
9	S	New Phren. Museum
10	S	opened, Edin., 1877,
11	M	Prelim. Meeting B.P.A.,
12	Tu	L. N. Fowler pres., 1886
13	W	(9) Dr. C. Caldwell d., 1853
14	Th	(13) H. C. Donovan b. 1846
15	Fr	
16	S	
17	S	A. E. Ellis, Dp. U.P.S.,
18	M	born 1867.
19	Tu	Meeting of the U.P.S. at
20	W	7-30 p.m.
21	Th	
22	Fr	Mr. Benson, M. B. P. A.
23	S	died 1888.
24	S	
25	M	
26	Tu	
27	W	
28	Th	
29	Fr	Mr. Benson born, 1825.
30	S	
31	S	Wm. Hawkyard b. 1823.

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enduring power, being tough, wiry, and active. He is devoted and conscientious in his family relations, but does not manifest as much affection as he experiences. He is a champion of the weak, neglected, and suffering, possessing much sympathy, and will do his utmost to meet the wants of the needy, controlled, however, by a good degree of Cautiousness. He is clear-headed and positive, possesses strong will power and stability of character, and he has confidence in his own powers, does not like to be beaten, and generally accomplishes what he undertakes. He is not daunted by difficulties, rather likes to overcome them, yet would not manufacture any for the sake of becoming conqueror. He is very much moved by feelings of ambition, desires to excel for the sake of approbation, and is greatly stimulated by praise when success is achieved. He is by no means a selfish man, neither is he greatly desirous to be rich. If it came to him it would chiefly be spent in philanthropic objects as he has a high moral brain and delights in doing good. He has good Form and intuitive power which helps him greatly in forming correct conclusions as to character. The Perceptive Group is well developed, which makes him sharp, shrewd, practical, and businesslike, never losing an opportunity of bettering either himself or those around him. His high moral tone and practical sympathy would constitute him a good evangelist, but in his sphere as a phrenologist he will have ample room for the exercise of these faculties, and we doubt not that the results will be gratifying in the end.

## A Refutation to Dr. Andrew Wilson's Article.

### "The Old Phrenology and the New."

By SIGNOR CRISPI, F.S.Sc., Dp. U.P.S., ETC.

(Continued from page 87.)

**B**UT to continue with Dr. Wilson's erroneous statements—"We now know that the old phrenology of the cerebellum is utterly wrong and unfounded. The new phrenology has shewn us that in cases of diseased animal appetites, which in our lunatic asylums are but too frequently represented, the cerebellum is not found to be affected."

Now, first, I would have wished Dr. Wilson to have distinctly stated what are the diseased animal appetites he alludes to. I should naturally have expected a scientific medical man to have distinctly stated the facts of the diseases and not in this vague loose manner leave a loophole for his escape from a careful examination of his facts. However, we will endeavour to grapple with what Dr. Wilson ought to have defined. The cerebellum being the point in this statement what functions do phrenologists give to it? No rational thinking mind can examine the number of facts collected by Dr. Gall, Combe, and others, without coming to the conclusion that the portion of brain in question is that allotted to the sexual instinct (see any phrenological work, more especially Gall on the cerebellum, Boardman's defence of phrenology, etc., for a

clear statement of facts.) Now, logically, the phrenologists' position is this. The organ of Amativeness or Sexual Love is located in the cerebellum: we produce our facts in support of this statement by thousands. Where then, I ask, are Dr. Wilson's facts against it? He simply makes a loose statement that in diseased animal appetites the cerebellum is not affected. What those animal appetites consist of Dr. Wilson does not inform his readers. This information it will be our duty to give. The organs of the animal propensities or appetites are as follows:—Amativeness, Philoprogenitiveness, Inhabitiveness, Adhesiveness, Combativeness, Destructiveness, Love of Life, Secretiveness, Acquisitiveness, and Constructiveness. These embrace the animal appetites. Now, presuming, with the exception of Amativeness which the phrenologists find in the *cerebellum*, the remainder of those organs are in the *cerebrum*. Now see how Dr. Wilson's logic cuts the ground from under his own feet, for he states that in the asylums where diseased animal appetites are found, not the *cerebellum* but the *cerebrum* is the part affected; this, with the exception of the function of Amativeness which Dr. Wilson does not mention, is strictly in accordance with Gall's system of phrenology. Decease of any particular faculty or organ is always followed by a deranged manifestation of mind. Phrenologists have never been so presumptuous as to state that no other organ than Amativeness was located in the cerebellum. In fact, early observation pointed to a portion of the brain in question as the controller of muscular motion. Mr. Nicholas Morgan in his phrenological work, "Character and how to read it," details facts from his own observation which go to prove this statement, and he calls the organ the centre of energy, and phrenologists have never stated that the cerebellum was other than the controller of muscular action such as Ferrier's experiments have pointed it to be. What Dr. Wilson ought to do is to state a well-authenticated fact (one would do) to overthrow the principle of invariable law of an animal exhibiting the function of Amativeness after the cerebellum was removed, or one fact of a large cerebellum and no exhibition of amative propensity. Until he does this I maintain he has wasted his time in propounding a baseless theory.

He next quotes the American crowbar case:—"A bar of iron accidentally shot off from a blast passed through the top of a young man's head at the left side of the forehead having traversed the front part of the left hemisphere or left side of the brain, yet he suffered no deprivation of intelligence."

Not having the facts of this case at hand, and never having seen the particular skull where the injury lay, we must just take the case as presented to us. The probable position of the injury would be as Dr. Wilson states, the upper part of the left temple. Now this region contains the faculties of Causality, Wit, Imitation, and Ideality, and as according to Dr. Wilson's own statement in cases of injury to only one side of brain the other side is able to carry on the functions. This is just what phrenologists teach, that the brains, like all the organs of the body, are duplex, and in the case of injury to one side the other is

capable of fulfilling its office. The function of brain is common in *aphasia*. There is no contradiction here, and Dr. Wilson could only have quoted this to lengthen his article.

His next statement is in regard to the organ of Language. I purposely omitted mentioning it at a previous statement of Dr. Wilson's as he in this portion answers his own objection, viz: "*Now it is a perfectly well-ascertained fact that Aphasia or loss of speech is associated with disease of the front part of the left half or hemisphere of the brain.*"

Phrenologists have always associated the faculty of Language to the physiognomical sign of prominent eyes forming a swelling or sack-like appearance under, neath the eyeball, but never have they stated this to be the organ they have always pointed to a convolution of brain situated in the inferior portion of the anterior immediately above the optic nerve, the pressure of which convolution presses upon the nerve and bulb and causes a sack-like depression so much ridiculed by Dr. Wilson on page 79, *Gen. Mag.* I have seen cases where the boney process upon which the eye rests was so prominent as to totally prevent this sack-like appearance, yet the convolution pressed so much upon the optic nerve as to cause an oblique position of the eye ball, and it will be well for phrenologists to keep this in mind, as it may prevent mistakes. What better proof do we require of the faculty of Language than that given by Dr. Wilson himself, namely: that in cases of disease the *lesion* is always found where the phrenologists locate the organ of Language. Whatever knowledge we may yet attain in explanation of the peculiar phases of this disease, it can in no way invalidate what is known to be true from well-ascertained facts. Indeed, upon this question of the localization of the faculty of Language, the only difference between Dr. Wilson and phrenologists appears to be this: phrenology locates a convolution of brain situated on the centre of the orbital plate, and consequently in the base of the anterior portion of the brain, the function of which is Language. Dr. Wilson defines this exact position by the cases he quotes of diseases of the organ previously alluded to. The only difference is he prefers to use the words right and left speech centres.

In regard to Dr. Wilson's statement of Dr. Ferrier's localization of the sense of touch it does not in the least tell against phrenological science, for phrenologists have never attempted to point out the exact convolutions of the senses, but stated it as probable that they were located in the base of the brain. Dr. Ferrier's discovery would only have told against phrenologists if they had located any other organ where Dr. Ferrier finds the sense of touch. For myself I have not much faith in attempting to localize functions of brain by the aid of electric currents, for the simple reason that the current paralyzes the natural functions of the nerve. We well know that the tongue is the organ of speech; now what is the effect if a current of electricity is run through it? Why, it could not utter the most simple word, and if long continued would

produce complete paralysis of the organ, and the only certain effect afterward would be a kind of reflex action in a few plain words for the pain produced.

But to leave Dr. Ferrier's experiments for a short time, we will consider what I have left for the conclusion of this refutation of Dr. Wilson's hypothesis, namely: comparative phrenology alluded to on page 80 of the *Gen. Mag.* where the statement is made of certain conclusions arrived at by Mr. Stone in regard to the characteristics of Dr. Gregory and a Professor Savillan, and a comparison drawn between their developements of Destructiveness which was stated to exceed that of Burke the associate of Hare. In a question like this of comparative phrenology it is necessary 1st to have a correct statement of the facts of the case; 2nd, the ability of the phrenologist to discriminate the facts under his notice, including his skill to delineate character from developement; and 3rd, that the peculiarities of individual character of persons chosen are well-known, and then it becomes a test of the truthfulness of phrenological delineation.

Not being conversant with the alleged facts of Mr. Stone's statement I can only reply in a collateral manner. It is quite possible for the gentleman quoted to have had larger Destructiveness than Burke, or larger Acquisitiveness than Haggart, but it is equally certain that they possessed in a superior degree the controlling faculties which raise man above the animal kingdom; and I fearlessly challenge Dr. Andrew Wilson to produce one fact of a criminal with a high developement of the moral portion of the brain, or a case of any person with a high developement of moral brain ever descending to do a criminal act, the developement to be judged by the present lines laid down in Geo. Combe's system of phrenology. Those lines may be somewhat modified in the future of phrenology according to more advanced ideas, but they are sufficiently explicit for our purpose with Dr. Wilson. And now I will give him an offer to test the truthfulness of our system of phrenology against all opponents, and I give it advisedly, having given and accepted it on many previous occasions, my only object being the vindication of truth. I have no cause to fear the result, and in the interests of phrenology as taught by George Combe I make the following proposition to Dr. Wilson. He can select from two to fifty persons whose characteristics are well-known to a committee of gentlemen who shall make notes of their peculiarities and the persons' names, and I will guarantee to produce a phrenologist and bring him to Edinburgh, and there, before the committee, will he point out the prominent characteristics of each, independent of circumstances (and with a knowledge of the education and circumstances given will enter more minutely into details of character.) No ambition will be gratified as the phrenologist would leave to the committee the right to publish his name or not, the only stipulation being that if the phrenologist fails to point out the prominent traits of character I to pay expenses. If on the contrary he does point out the peculiarities of each then Dr.

Wilson must pay the expenses. This is sufficiently fair, and if Dr. Wilson honestly believes in his article he can have no objection to such an arrangement, to test the truthfulness of Gall's system of phrenology in regard to the experiments or Professor Ferrier, so often alluded to by Dr. Wilson, who on his own responsibility states them to be antagonistic to phrenological facts. Doubtless Dr. Wilson has given Ferrier's experiments the same kind of slim reading he has given to phrenological works, or he would have known that Dr. Ferrier says on page 121 of the report of the Manchester science lecture, "the facts of experiment and disease favour the views of phrenologists," and he also owns that the brains of the higher animals are so complicated that the same experiments as performed on the frog and pigeon, are utterly impossible, and to take an impartial view of those experiments with the exception of demonstrating that the organ for controlling voluntary motion is located somewhere in the cerebellum, the precise point being unknown. This fact has been pointed out years ago by phrenologists, and Mr. N. Morgan five or six years ago drew my attention to a particular point, which he names the centre of energy, as the organ which controls muscular motion, having discovered it in his practice of public mesmerism, and which is treated at some length in his phrenological work, "Character and how to read it." Thus Dr. Ferrier only verifies a previous observation by phrenologists.

The next point in Dr. Ferrier's researches is also a phrenological fact, namely: that when the hemisphere of the cerebrum is removed from a frog it displays no fear and does not attempt to hop away "at your approach. Now the organ of Cautiousness is a conspicuous portion of the cerebrum of the frog, and it could not reasonably be expected to exhibit the functions of that organ when that particular portion of the brain has been removed. What our opponents have to do is to distinctly show that any phrenological organ performs a distinct function from that given to it by standard phrenological works, then their objection would have some force, and likely to redound to their credit; but such loose articles as the one in "The Gentleman's Magazine" will never gain serious attention. It may verify the fact, as I have heard Mr. Morgan say, if you speak or write folly or foolishness you get hearers and readers, also publishers, by the score; but if you talk or write philosophically few people care to hear or read it. The reason is apparent, i. e., more fools than philosophers. I hope the next time I read an effusion from the pen of Dr. Wilson it will be a philosophical or scientific article from his pen and originated in his own brain, and not culled from other lecturers and pamphlets which have been previously published.

With these remarks I close my paper, and request my readers to remember the offer to demonstrate the truthfulness of Gall's system of phrenology, as expounded by Spurzheim and Combe, for we can still

say this is truth although at variance with the opinions of men.

FINISH.

*The above article by Signor Crispi will be issued shortly in book form.*

### Odd Notes, etc.

I take the liberty of culling the following from the May No. of *Human Nature*, edited by Allen Haddock, San Francisco:—

"Dr. Gall said 'The brain is a bundle of nerves,' at which the whole medical fraternity howled and cried, 'Fool! lunatic! the brain can be cut with a spoon like custard.' But fifty years later Dr. Grey confirmed Gall's theory, and 'Grey's Anatomy' is acknowledged to-day to be highest authority in the world on anatomy. Before Grey's time scores of medical opponents put on record this custard theory, and laughed at the simplicity of phrenologists, but Grey's anatomy settled that for ever by affirming Gall. Judge our surprise when a doctor sprang this old gag on us the other day. He had been reading some obsolete objections to phrenology which were printed in 1836, or about six years, we believe, before Grey's anatomy was published.

Geo. Combe went as an opponent of phrenology to hear Dr. Spurzheim, (the disciple of Gall) and Spurzheim's dissection of the human brain after he had boiled it in oil for three hours clearly demonstrated Gall's theory that the "brain is a bundle of nerves." No doubt, then nerves radiate from the centre, or from the Medulla Oblongata to the surface, thus the poles of these nerves are presented to the skull and shape the bony structure which encases the brain.

It is amusing sometimes to hear opponents of phrenology talk of "bumps." They give themselves away entirely, for no one who is half acquainted with phrenological science will use such a term. Bumpology is not phrenology but a popular error."

—O—

A meeting of the U.P.S. was held on Tuesday, June 21st, at the office of *Know Thyself*, Taylor Street, Batley, when the Treasurer gave an instructive address on "The Temperaments." The attendance was not quite so large as usual, owing no doubt to the summer season. At the next meeting on July 19th, an address on "Phrenological Indication of Character."

—O—

The average weekly consumption of bread for each inhabitant in the United Kingdom is 6 lbs., and that of all Europe 8 lbs. per head.

—O—

An American physician informs his patients that in one short stroll their trailing skirts gather up dust and dirt containing sufficient germ life to kill a whole family.

—O—

Our fees for delineating character, etc., from handwriting or photograph, are 1/-, 2/-, 3/-, 4/-, and 5/- Address—Prof. Albert Ellis, or Madam Ida Ellis, 115, Taylor St., Batley, Yks.

—O—

Wanted phrenological busts of all kinds to lay before the Executive Council of the U.P.S., for their decision as to which is the best and most useful for practical purposes. The one most appropriate will be recommended at all times by the Society.

—O—

You are earnestly invited to become a member of the "Universal Phrenological Society," whether you possess a knowledge of the science or not. Any questions concerning the working of the Society, that are not dealt with in the magazine, will be cheerfully answered by the Secretary to all intending members.

Smaller Phrenological Societies will be welcomed in affiliation with the U.P.S. Any particulars can be obtained upon application to the Secretary.

# LESSONS IN PHRENOLOGY.

## LESSON VII.—Continued.

NOTE.—These lessons do not profess to deal technically with Phrenology, but are intended for those who desire to learn the first principles of the science.—Ed.

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### SECTION VII.—CALCULATION.

We mean by *Calculation*, quickness in figures, mental arithmetic, knowledge of numbers and their power in mathematics, machinery, and business estimates.

IT IS LOCATED next to Order, and under Time at the extreme end of the eyebrow, and has two divisions; the portion next to Order giving quickness in figures or a knowledge of the power of numbers, and the outer portion ability to make up estimates with reference to the value and quality of things, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You detest figures, and do not even know the multiplication tables. You never could count or subtract, and never will, neither can you remember numbers.

DEGREE 2 SMALL.—You have a treacherous memory for numbers, and you are a poor hand at calculating, or estimating figures, for you dislike them, and therefore cannot be relied upon in that particular.

DEGREE 3. MODERATE.—You are not a good hand at arithmetic, and you find it difficult to remember numbers.

DEGREE 4. AVERAGE.—You can calculate and give an estimate very well, but are liable to be inaccurate, as you are rather slow at counting, and your memory for figures not extraordinary.

DEGREE 5. FULL.—You have a good memory for numbers, and can calculate an estimate with considerable ability.

DEGREE 6. LARGE.—You have a splendid memory for numbers, and are an expert arithmetician. You ardently love figures, and can add up several columns at once very rapidly and correctly, multiplying, dividing, and subtracting, with the same intuitive power.

DEGREE 7. EXCESSIVE.—You are always calculating, estimating, and figuring, to the detriment of other things.

HOW TO CULTIVATE.—Add, subtract, divide, multiply, count, and reckon figures in your head, and on paper. Guess how many phrenological organs there are on the symbolical head, and then count them to see how near you were to being correct; or guess the number of houses there are in your block, or anything else you come in contact with, and practise arithmetic in every shape and form.

HOW TO RESTRAIN.—Don't count everything you see.

### SECTION VIII.—TUNE.

We mean by *Tune*, harmony, melody, accent, tone, the musical instinct and faculty, modulation in speaking, reading, and singing.

IT IS LOCATED above Calculation, between Time and Constructiveness, and has two divisions; the upper portion giving tune or ability to distinguish sounds or sense of harmony in music, etc., and the lower portion modulation, or ability to modulate the voice in speaking, reading, singing, and pronunciation, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You can not distinguish any difference between the tunes of "Rule Britannia," and "Old Hundred." Concord and discord are equally as good as each other to you. As a rule music annoys you, and you often run away from it.

DEGREE 2. SMALL.—You cannot remember tunes, but forget them as fast as you hear them. You do not appreciate the best of music, and you find it difficult to keep in tune, even when endeavouring to sing with others. You talk and read in a most monotonous manner, and you are not very particular whether the person you are talking with is monotonous or not.

DEGREE 3. MODERATE.—You find it rather difficult to remember tunes, and are a poor hand at music of any kind. You cannot sing nor play very well, neither will you put yourself out of the way to hear good music, and you are monotonous in conversation.

DEGREE 4. AVERAGE.—You have a fair memory for tunes, and are fond of music, but will not allow it to carry you away. You are not a clever musician, nor particularly musical in your reading and speaking.

DEGREE 5. FULL.—You love music, but do not neglect other duties to follow it, though you would put yourself to a little trouble to hear a good performance. You easily remember tunes, dislike to hear monotonous speakers, in conversation you emphasise your words very well.

DEGREE 6. LARGE.—You revel in harmonious sounds, and never forget them. You are enraptured with good music, and are apt to neglect other things to follow it. The slightest discord annoys you, and you talk, read, and sing in a musical tone of voice.

DEGREE 7. EXCESSIVE.—You are passionately in love with music, and are always longing for its harmonious strains. You are literally tormented at the slightest discord, and often neglect your duties to follow good music.

HOW TO CULTIVATE.—Try to modulate your voice in reading and speaking, and endeavour to learn and sing tunes by ear. Practise vocal and instrumental music, and give yourself up to the spirit of the piece. Attend good concerts.

HOW TO RESTRAIN.—Give less attention to the practice of music, and do not allow your love for this art to lead you into giddy society. Do not neglect your duties for your musical hobby.

### SECTION IX.—TIME.

We mean by *Time*, sense of duration, succession and lapse of time, consciousness of its value, musical measure and rhythm, memory of ages, and the time when things occurred.

IT IS LOCATED between Tune and Locality, and under Mirthfulness, and has two divisions; the inner portion giving time, or the sense of the lapse of time, or ability to make divisions of time and observe its arrangement, and the outer portion measure, or power to measure time in music, keep step in walking, time in striking, drumming, etc., according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You are always behind time, and unable to remember *when* things occur. You waste your time in a shocking manner, and never keep time in singing.

DEGREE 2. SMALL.—You are unpunctual in your general habits, and seldom keep your engagements. You possess a bad memory for dates, and the lapse of time, and you do not appreciate its value. You cannot guess very accurately the time of day, or keep time in music.

DEGREE 3. MODERATE.—You find it difficult to keep your engagements so far as punctuality is concerned, and you are a poor hand at remembering dates, or *when* things occurred. You do not value time very much, or appreciate good time in music.

DEGREE 4. AVERAGE.—You do not attend to your engagements with extraordinary punctuality, neither have you great ability for remembering dates and the lapse of time. You know

the value of time, and can measure music, but are not an expert.

DEGREE 5. FULL.—You are punctual and faithful in your engagements, and you like a regular time to do your work. You are a good timekeeper in music, and can judge of the lapse of time, and remember *when* things occurred very well indeed.

DEGREE 6. LARGE.—You are always punctual in keeping engagements, and can judge of the lapse of time to a nicety. You possess a splendid memory of ages, and the time *when* things occurred, and can guess the time at any hour of the day with remarkable accuracy. You value time, and are very much pained at bad time in music.

DEGREE 7. EXCESSIVE.—You are too fastidious about keeping time and being punctual.

HOW TO CULTIVATE.—Be punctual and regular in your habits. Endeavour to keep time in your singing and walking. Have a time for everything, and do everything at its proper time. Rise and retire by the clock.

HOW TO RESTRAIN.—Avoid doing things in a routine manner. Avoid monotony and old ruts.

## SECTION X.—LOCALITY.

We mean by *Locality*, memory of places, the location of objects, the geographical faculty, exploration.

IT IS LOCATED next to Time, between Weight and Causality, and has two divisions; the lower portion giving a desire to travel and explore different countries, and the upper portion cognisance of place, and memory of *where* things are seen, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You have no talent for geography whatever, and have no desire to travel and see places; in fact, you cannot find them after having been shown repeatedly. You are always losing yourself, and cannot tell the points of the compass.

DEGREE 2. SMALL.—You are a poor judge of the points of the compass, and do not appreciate geography. You have very little desire to travel and see the world, and when you do see a place you cannot remember it very well; consequently you frequently lose yourself when on a ramble.

DEGREE 3. MODERATE.—You have a poor memory for places, and do not wish to travel. You would lose yourself in a wood, as you find it difficult to distinguish the points of the compass, and you cannot very well tell on which page of a book you saw a certain idea, neither do you like geographical studies.

DEGREE 4. AVERAGE.—You have a fair memory for places, like travelling, and can find your way about very well. You can study geography with moderate success, and can find the points of the compass without much difficulty.

DEGREE 5. FULL.—You enjoy travelling, and have a good memory of the places you have seen. You do not lose yourself often, as you have good ability to find your way about in new towns or cities. You can easily find the points of the compass, and geography is an easy study to you.

DEGREE 6. LARGE.—You are passionately fond of travelling and love to study geography. You can tell the exact position where you saw an idea on a certain page of a book. You never lose yourself, and you carry the points of the compass in your head with wonderful correctness.

DEGREE 7. EXCESSIVE.—You are a rover, and have an insatiable desire to travel anywhere, and you neglect other things for this pastime.

HOW TO CULTIVATE.—Get about more, and keep your eyes open. Localize everything, and remember just how things are placed. When you read remember *where* you saw such and such an idea, and endeavour to localize the phrenological organs.

HOW TO RESTRAIN.—Stay at home and do not travel. Settle down, and give over your restless roving desires, and remember the saying "A rolling stone gathers no moss," and "A roving lad gathers no 'brass'."

## SECTION XI.—INDIVIDUALITY.

We mean by *Individuality*, power of observation, desire to see, examine, and identify objects in nature, or ideas, and their individual existence and usefulness.

IT IS LOCATED in the middle of the lower portion of the forehead, above Form and Size, at the root of the nose, and has two divisions; the lower power giving physical observation, or a desire to see mere physical objects and to identify them in a general manner, and the upper portion mental observation, or ability to identify individual powers of mind and to observe definitely, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You never observe anything, and never seek to know anything; in fact you are unable to observe, and therefore have no desire to see or examine, but are always absent minded.

DEGREE 2. SMALL.—You put forth no effort to see and examine things, and only notice things when they are brought prominently before you, and you do not wish for knowledge.

DEGREE 3. MODERATE.—You learn next to nothing from observation, as you have very little desire to see and examine into things. You are not good at observing objects, and are not anxious to obtain knowledge.

DEGREE 4. AVERAGE.—You observe things with a view to gain knowledge, but not in an extraordinary manner, for you observe what interests you specially in general rather than detail. In short, you are not inclined to a very close scrutiny or to the scanning of minute details.

DEGREE 5. FULL.—You long to gain knowledge, and observe things for that purpose, having good ability and desire to observe, see, examine, and know things.

DEGREE 6. LARGE.—You are a close and rapid observer, nothing escapes your scrutinising gaze, and you learn a great deal from what you see. You individualise everything; are rather fond of staring, and have an ardent desire to gain knowledge.

DEGREE 7. EXCESSIVE.—You are rude, intrusive, curious, inquisitive, and are always craving to see, know, and gain knowledge.

HOW TO CULTIVATE.—Keep a sharp look out, and take more notice of things in general. For from this source you may gain much information. Endeavour to examine and know about everything you see.

HOW TO RESTRAIN.—Don't gaze on everything and everybody. Reflect more, and stare less. Curb your prying nature, and repress curiosity concerning the business of others.

## SECTION XII.—EVENTUALITY.

We mean by *Eventuality*, memory of facts, events, stories, news, past and present.

IT IS LOCATED between *Individuality* and *Comparison*, and has two divisions; the lower portion giving a conscientiousness of events, actions, common occurrences, news and changes, and the upper portion a memory of things by association, or power to call up similar facts and illustrations, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You have no memory for events, news, or stories; in fact you forget everything, and are mentally vacant.

DEGREE 2. SMALL.—You have a treacherous memory for facts, events, and stories, for you forget things as soon as you hear them.

DEGREE 3. MODERATE.—You have a weak memory for facts, events, and stories, and are especially forgetful of details.



DEGREE 4. AVERAGE.—You remember events, facts, stories, and other news very well when you try to do so.

DEGREE 5. FULL.—You retain facts, stories, etc., very well indeed, and you seldom forget what you read.

DEGREE 6. LARGE.—You have a superior clear retentive memory for events, facts, and stories, and once you learn anything you never forget it.

DEGREE 7. EXCESSIVE.—You are always craving for news, gossips, and stories, for the sake of saying you remember them.

HOW TO CULTIVATE.—Remember what you read, see, and hear, and often recall or re-impress it, so that you can swear definitely in a court of justice. Impress on your mind what you intend to say at given times. Keep a diary and write down what you would remember, with the intention to impress it on your mind, rather than keep a record. Trust to memory more, and communicate to others what you know. Read good thoughts, learn something every day, and recite to your friends what you learn.

"My son forget not my law. \* \* \* Get wisdom, get understanding, forget it not."—Solomon.

HOW TO RESTRAIN.—Don't gather facts and stories for the sake of saying you have a good memory.

## An Organ of "Supplication."

MOST authors on phrenology, whose writings have come to my view, express their conviction that each phrenological organ desires such objects as will gratify their separate faculties. Thus, taken in groups, intellectual organs would desire knowledge and learning; moral organs, wisdom and goodness; aspiring organs, honour; social organs, home and family relations; and the selfish organs seek self and industrial prosperity. I beg leave to differ from such opinion in that I ascribe this wishing for and desiring for either physical or spiritual objects to one distinct and separate phrenological organ. Its physiological expression we can read, I think, in the face of a little child, who with eyes uplifted asks for some special object; and the same facial expression can be seen in the pious and devout church member praying for spiritual gifts. This manifestation has generally been ascribed to Veneration or Spirituality. The reason why is obvious enough, if we consider the location of the praying faculty of the human mind. Being located in front of Veneration with Spirituality on both sides, the combined actions of either one or both of these faculties with the organ of "Supplication" (as I would name it,) have been mistaken as but the manifestations of either Veneration or Spirituality alone, or the functions of both together. To my mind the act of supplicating, wishing and praying is the manifestation of a distinct and separate cerebral organ, which combines most effectively in its manifestation with those organs situated in the same group.

In Roman Catholic countries the professional beggar having as a rule large Veneration goes about addressing his prayers to the saints of the church whilst asking alms. Now I do not believe it to be Veneration that does the asking or supplicating, its function being to revere and adore; neither is it Spirituality, which deals with and is gratified by affairs of a spiritual nature; nor is it Acquisition that does the asking or praying, it being only gratified by the possession of things. As to the precise location of this new organ I shall leave it to some practical phrenologist to demonstrate that by comparative craniology. Another argument for its location as suggested, seems to me its association with Benevolence, the activity of which Supplication aims to arouse in others—J. G. R., in *Phrenological Journal*, (Amer.) for May.

We give the above in order to bring the idea before our readers, and shall be pleased to receive the opinions of other Phrenologists on the subject. Letters should not be too wordy, and should be based if possible on own observation of character. [Ed.]



Established  
1891.



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For the Investigation of Mental Science.



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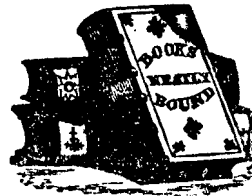
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